The Review.

Vol. X. St. Louis, Mo., March 19, 1903. No. 11.

PARISH SCHOOL STATISTICS.

A friend of The Review in Texas recently wrote: "A census of fallen-away Catholics, with the necessary explanations, would reveal many interesting facts. I think it would show a big difference between diocese and diocese, and this would lead to other conclusions." (See our No. 8). In the absence of such a census, (the difficulty of compiling which is obvious,) the *Southern Messenger* thinks some practical advantage may result from a careful study of the parish school statistics. "The 'fallen-away Catholic'"—says our esteemed contemporary (No. 2)—"is usually a poorly instructed Catholic. The difference between diocese and diocese in the matter of educational facilities is sufficiently marked to afford food for serious reflection."

The *Southern Messenger* has "taken the trouble of comparing the number of parish schools in each diocese with that of churches having resident priests, considering that the percentage of the former to the latter may be taken as a fair index to the status of parochial school education in the diocese."

Following this rule, it finds that there are in the entire country—according to the Catholic Directory for 1903—7005 churches with resident priests and 3978 parishes with schools,—the percentage of schools to churches being 56.78. In twelve dioceses the percentage of schools is over 75; in thirty-seven dioceses and vicariates the percentage is over 50 and less than 75. In forty-one dioceses and vicariates the percentage is less than 50.

The following table, which we take over from the columns of our Texan contemporary, contains the actual figures for those dioceses in which the proportion of parish schools to churches

with resident priests is 50 per cent. or over. The dioceses are ranged according to their percentage:

	Churches With Resident Priests.	Parishes With Schools.	Per Cent.		Churches With Resident Priests	Parishes With Schools.	Per Cent.
Little Rock.....	31	37	119	Galveston.....	42	28	67
San Antonio....	41	39	95	Chicago.....	253	166	66
Savannah	12	11	92	Concordia	30	19	63
Belleville	78	67	86	Natchitoches..	19	12	63
Mobile.....	33	28	85	Green Bay.....	135	84	62
Nashville.....	22	18	82	North Carolina.	13	8	62
Indianapolis....	123	100	81	Dallas.....	39	24	61½
Newark.....	125	100	80	Harrisburg....	49	30	61
St. Louis.....	179	141	79	Louisville.....	98	58	59
Baltimore.....	121	95	78½	Omaha.....	90	53	59
Cleveland.....	204	156	76	Oregon City...	43	25	58
Milwaukee.....	194	148	76	Manchester...	60	34	57
New Orleans...	121	90	74	Brownsville....	14	8	57
Indian Territory	35	26	74	Pittsburgh....	187	102	55
Kansas City....	55	40	73	St. Paul.....	167	90	54
St. Augustine...	15	11	73	Erie.....	77	42	54
Covington	50	36	72	Dubuque	154	82	53
Cincinnati.....	147	103	70	Wichita.....	47	25	53
Fort Wayne....	110	77	70	Rochester.....	82	43	52
Leavenworth...	50	35	70	Detroit.....	129	66	51
Grand Rapids...	72	50	69	Peoria.....	125	64	51
New York.....	282	193	68	Sioux City.....	84	43	51
Natchez.....	28	19	68	Philadelphia...	224	113	50
Buffalo.....	109	73	67	Columbus.....	73	37	50
La Crosse.....	114	77	67				

It would be interesting to figure out the proportions for the remaining forty-one dioceses and vicariates where the percentage falls below fifty. Perhaps one of our readers, with more leisure than the editor, will take the trouble to complete the *Southern Messenger's* table.

Probably the most striking fact revealed by the figures compiled by our Southern confrère is that so many of the smaller and poorer dioceses make such an excellent showing in comparison with populous and wealthy ones.

Compare, for example, Belleville, San Antonio, or Savannah, with Philadelphia, St. Paul, or, better yet, with Boston or San Francisco, which have no place in the *Messenger's* list, the pro-

portion of parish schools being only 46 per cent. in the former and 43 per cent. in the latter diocese.

For us in St. Louis it is gratifying to note that our own Archdiocese, if it does not head the list, stands first at least among the archdioceses of the country in the proportionate number of its parochial schools.

THE HOLY SACRIFICE OF THE MASS.

The Holy Sacrifice of the Mass being the great act of religion, the continuation in an unbloody manner of the Sacrifice on Calvary, the source of every blessing, grace, and favor bestowed on man, the Church has, from the very dawn of Christianity, surrounded the performance of this supreme act of worship with all the splendor and glory at her command. The adornment of the church edifice, the altar and the sacred vessels, the rich robes of the priest, the elaborate ceremonial, the accompanying music, and, above all, the incomparably sublime poetry of the liturgy,—all these our Holy Mother combines with a most loving attention to every minute detail, with a most marvelous instinct, nay, rather, with inspired wisdom.

Why all this external pomp and circumstance? "God is a spirit." That which is pleasing to him is the consecration and offering of the Immaculate Victim. It is this which He has ordained and accepted in the Sacrifice on Calvary and in the perpetuation of this Sacrifice by the Church throughout the world.

There are two reasons for the use of material adjuncts in worship, and both originate in the nature of man. Man is defined as a rational animal. He is a being in whose nature two elements unite, the spiritual and material, the soul and the body. The union between these elements is essential, that is, it is of the nature of man; so that, while the two elements are to be distinguished, they can not be separated. Every act of the mind is accompanied by some change or motion in the material organism, and man must combine the material with even the most supra-sensuous of his acts. God having thus united the body and soul of man, it is fitting that the body and soul should unite in rendering homage to the Creator, and this is the first reason for external form and ceremony in religion. But this is not the chief reason, for while outward worship is due the Almighty, it is not worthy of Him, and in no way adds to the acceptableness of the Holy Sacrifice which is in itself infinite. No, the Church, guided by the Holy Ghost, adopts these outward manifestations chiefly for the assistance and instruction of her children.

When God created man, framing "in a wonderful manner the

dignity of the human substance," He made him perfect. His body was the perfect expression of his soul. Made to the image and likeness of God, he materially reflected that image and likeness in the most fitting, the most intimate manner, since God Himself made his body and his soul and united them. There was also a union between spirit and matter in the whole universe, made to declare the glory of God to man, and man saw "all the works of the Lord praise the Lord," and through the channel of the senses and their objects he knew God. "Nothing is in the mind which is not first in the senses."

It is, then, of the very nature of creation that the operations of the spirit be externally expressed. This fact is the source of symbolism and of art. Now man before the fall spontaneously perceived the relation between the invisible and the visible. It was natural to him to unite thought to the fitting expression—to be true. Sin broke this relation in breaking the relation between God and man. Henceforth truth was to be stammeringly expressed. "Art was only a recollection and an anticipation," as says a French philosopher, not a realization. But God not only wonderfully constituted the human substance. He still "more wonderfully reformed it." "Another Adam to the fight and to the rescue came." The Sacrifice on Calvary is the means which makes the reëstablishment of harmony possible. Man retains the impediments caused by his fall, but has now the means gradually to overcome them. The Church guards and dispenses these means. She is the Immaculate Bride and is infallible, being preserved from error in defining the faith. That is, she expresses in the most exact, the most fitting, the most intimate form the truths of faith. And who will say that the Church confines herself to the use of language for the expression of these dogmas? Is it not because they are also illustrated, set forth and taught to the faithful by the other accessories of her ceremonial, that she has such loving care for these accessories? She chooses her own music, her own colors and materials, and even prescribes the postures and motions of the priest at the altar, and this because she knows the most fitting expression for every truth. Of her the Bridegroom says, "Thy speech is sweet." When her rules are followed, the truth is most directly presented to the faithful, and every deviation from those rules weakens the expression, loosens the bond between the invisible and the visible. These outward ceremonies, these "clothes of religion," especially those belonging to the Holy Sacrifice of the Mass, are the Church's lessons. The humblest and most limited worshipper, the old woman who says her beads and watches the action of the priest, is roused to devotion according to her capacity, while the man of

profound learning and mighty intellect can never exhaust the depth of meaning in a single prayer.

It is not astonishing, then, that the ceremonies and liturgy of the Mass have been for ages the study of the devout and learned, and that many books have been written elucidating and commenting upon them. It will always be so, for the subject, besides being the most profitable, is inexhaustible. One of the best, if not the very best work on the Holy Sacrifice, Gihr's 'Messopfer,' has lately been translated from the sixth German edition.*) It treats of the subject in a most thorough manner. The first part is a treatise on the nature of sacrifice, on the Sacrifice of the Cross and on the Sacrifice of the Mass as a real sacrifice and the continuation of the Sacrifice of the Cross, the victim being one and the same. The second part deals with the mass liturgy, unfolds its meaning, where possible traces its origin, and points out its beauties. This work, being standard, is probably on the shelves of most priests. The possession of the book by the laity would certainly be of great benefit, even if it were used only as a book of reference. Any aid such as this to a better understanding of the meaning of the Mass, should be welcomed as a powerful means of becoming imbued with the spirit of Catholicity, for in the ceremonies and liturgy of the mass this spirit finds its fullest and freest expression.

ARE WE A SHALLOW PEOPLE?

This question is suggested to the editor of the N. Y *Independent* (No. 2831) by the fact that it is not possible in this country, as for instance in England, for an educated man who chooses to do so, to lead the intellectual life, supporting himself, aye indulging himself in luxury, from the proceeds of serious literature.

"With more than twice as many millions of men and women that can read and write in the United States as in England,"—says our contemporary—"no man can lead the intellectual life in America unless he has inherited a competence, or has by a few years of successful business activity provided for his future."

How is this? Why is there "practically no sale in America for really serious books by American authors, however important the subject matter and however well written they may be"? Why, instead of increasing, is the demand for such works noticeably

*) The Holy Sacrifice of the Mass; Dogmatically, Liturgically and Ascetically Explained. By Rev. Dr. Nicholas Gihr. Translated from the sixth German edition. B. Herder, St. Louis, 1902. Price $4.

less than it was ten years ago, and very much less than it was twenty-five years ago?

The *Independent* considers this fact a "conclusive proof that the American people at the present time have not the habit of reading thoughtful studies on any of the great subjects in which an intelligent community might be expected to be interested."

The suggestion often made, that Americans depend for serious literature upon the public libraries, is dismissed by our contemporary with the remark: "If as many as one in ten of the free public libraries of the United States did as a matter of fact purchase one copy each of every really thoughtful work written by an American author, every author so favored could live in security and comfort. The melancholy fact is that you may go into almost any public library in this country and ask for almost any serious book that you may happen at the moment to think of and learn to your complete satisfaction, not only that the library does not possess it, but that the librarian never heard of it."

We are a nation of readers beyond a doubt. "But"—says the *Independent*—"our reading is hasty and it consists for the most part of newspaper headlines, stock quotations, sporting news, 'woman's columns,' 'household hints,' five and ten cent magazines and 'the best selling novels.' As a people we are intellectually bright, intellectually quick and intellectually—lazy. We will not take the trouble to apply our minds to what is really worth while and to be really well informed.

"The worst of all this is that no people can be both intellectually clever and intellectually lazy without becoming vulgar, and no careful observer of the American manners in the last ten years can deny the melancholy fact that as a people we have rapidly been becoming vulgar. Were we really a refined people, we should not tolerate for a day the billboards of our cities, the advertisements in our street-cars, the headlines of our newspapers or even the advertising pages of our most reputable magazines. Bad, however, as all these are, they are but the superficial exhibitions of a popular mind whose real intellectual degeneration is far more clearly revealed in that crowning exhibition of imbecility and vulgarity, the weekly or monthly list of 'the best selling books,' which has become a feature of all our alleged 'literary' periodicals. Never by any possibility does this list contain the titles of any 'books' that would be called books by a man fully conscious of the real value of words. If these journals would now and then give us a few actual lists of the best selling books that really are books, we venture to say that some people who flatter themselves that we are the people and that wisdom shall die with us, would be surprised."

INVESTING IN RAILROAD STOCKS AND BONDS.

[Many of our readers are thankful to THE REVIEW for its repeated timely exposure of wildcat investment schemes. By following our warnings they have saved the subscription price of the paper many times over. We shall continue to deserve their gratitude. The Final Report of the U. S. Industrial Commission contains an abundance of material that offers food for serious reflection, not only to the sociologist but also to the practical business man and small capitalist. Where can I invest my savings safely and at the same time draw a fair interest? is a serious question for many. Railroad stock has been very alluring in the last few years. We shall condense a few chapters from the Industrial Report on Railroad Finance, and the reader may judge for himself whether such investments will satisfy him.]

I. PRESENT CAPITALIZATION.

According to established usage, railroad capital includes stocks, bonds, and other funded indebtedness of every kind. Current liabilities, however, are excluded; that is, railroad capital means railroad securities. Stocks and bonds are considered railroad capital, because they represent the amount of the investment to build the road; current liabilities, such as bills payable, wages due, etc., do not form a part of such regular investment.

Although bonds are classed with stocks as railroad capital, they differ from the latter in important respects. Bonds are certificates of indebtedness issued to persons who have made loans to a corporation; stocks are certificates of ownership issued to persons who have made investments in it. The stockholders are the owners of a corporation; the bondholders are the creditors. Bonds represent a claim to an annuity and may be extinguished by payment of the principal; while stocks, being the legal evidence of proprietorship in railroad equipment, must, in the nature of the case, be perpetual. It is more difficult, other things being equal, for a railroad to float stocks than bonds. Only a company known to be on a good paying basis can dispose of additional stock. It is much easier to get credit for new bond issues. This is because the bond presents a prior lien on the property. Interest on bonds has to be paid before dividends on stocks can be declared. The proportion of bonds to stock, therefore, is one index of the financial status of an enterprise. In general, an increase of stocks at the expense of bonds is a healthy sign from the standpoint of the financier.

The total amount of United States railroad capital outstanding June 30th, 1900, was $11,491,034,960. This represents an average capitalization per mile of line of $61.490. This total includes $5,-

845,579,593 of stock and $5,645,455,367 of funded debt. Current liabilities not included in the capital amounted to $594,787,870. Of the capital stock, $3,176,609,698, or 54.34 per cent. of the total, paid no dividends. This fact appears to show that American railroads, as a whole, are heavily, if not indeed excessively, capitalized. Over $3,000,000,000 of railroad securities brought no returns to the investors. This could not have happened, had not stock been issued far in excess of the actual value or the earning capacity of the railroads. And yet, respecting the proportion of railroad capital now in receipt of regular dividends, returns were far more satisfactory in 1900 than at any preceeding time. The New England group of railroads pay dividends on more than 80 per cent. of their stock, while the Southern and Western groups pay the least. From 60 to 91 per cent. pay no returns whatever.

There are as wide differences in capitalization between the different individual railroads as between the territorial groups. The amount of capital per mile ranges from less than $10,000, in the case of numerous shortlines, to $653,846, in the case of the Philadelphia and Reading. The heavy capitalization of the latter and other anthracite roads is explained by the fact that they are large owners of coal properties.

The amount of capital per mile, it should be observed, can not be taken as a sure index of the financial condition of a road. By itself it means little. A high capitalization per mile does not necessarily indicate over-capitalization. Over-capitalization is a purely relative question. In order to determine whether the capitalization of a road is excessive, we must know something about the value of the equipment and the terminals, the nature of the territory served, and the interest and terms of funded debt. A road with valuable holdings, having a large and growing volume of traffic drawn from a prosperous territory, and borrowing at low rates, can maintain, without injury to the public, a much higher capitalization per mile than a road in opposite circumstances. The latter may not be able to earn anything on a small capital, while the former may pay good dividends and yet give the public comparatively low rates. Thus, for example, the Chicago and Northwestern, in 1900, had an average capitalization of $37,929 per mile, while the Atchison, Topeka, and Santa Fe is capitalized at $57,251. The latter road, however, cost less per mile to build than the former, and earns $1,747 per train mile, while the Chicago and Northwestern earns only $1,646. All the New England roads are heavily capitalized, but most of them own valuable terminals and have an expanding business. The Kansas City, Pittsburg, and Gulf has a capitalization of only $59,000 per mile, yet this is without question excessive, as the road runs

through a comparatively barren region. In some cases, then, a small amount of capital per mile represents actual overcapitalization, while in other cases, a very large amount of capital represents conservative financiering.

The relative character of this question appears clearly from a comparison of the Lake Shore and Nickel Plate. These two parallel roads had in 1899 practically the same capitalization per mile, the former $102,000, the latter $98,000; yet the Lake Shore earned $15,300 per mile, the Nickel Plate only $12,000. The earnings of the former per mile are about 25 per cent. larger than those of the latter upon substantially the same amount of capital. Compared on a basis of cost, the Lake Shore earnings are vastly greater.

The capitalization of the American railroads, in the opinion of the Industrial Commission, compares favorably, in point of conservatism (whatever that may mean), with that of industrial corporations and also with that of the British railways.

The average capitalization of British railways is about four times that of American roads. In the year 1898, the amount of capital per mile of the British railroads was $261,875. British railway companies make a practice of charging expenditures for improvement to capital rather than to revenue. The fact, however, that the British railways are capitalized far more per mile than the American, can not, of course be assumed, without further enquiry, to prove that the capitalization of the former is excessive and that of the latter conservative. But it does indicate that the policy of the American railroads in this respect is not so exceptional as it has sometimes been represented to be.

In another paper we shall treat of "stock-watering"—a subject on which every investor, large or small, ought to be well informed.

SPURIOUS PIOUS LEGENDS.

The question of the reform of the Breviary, as we saw last week, has occupied the attention of the Church for over three centuries, and from the nature of the case must be an ever-recurring work, so long as progress in historic knowledge continues. We shall now give some indications of the kind of revision the Breviary has undergone in the past, so as to understand the kind of revision it is likely to undergo in the future.

I. In the reform of 1568 the lessons of SS. Thecla, Eustace, and Ursula were suppressed; but certain spurious legends relating to St. Bartholomew, St. Stephen, St. Mary of the Snow, and several others were retained. The reformed Breviary of 1632 was ex-

purgated of several apocryphal sermons, as well as legends connected with SS. Martin, Ambrose, Gordian, and Epimachus, etc. Some omissions advocated by Baronius were not carried out, e. g. a legend of the Dedication of St. John Lateran and the story of St. Alexis. Bellarmine also failed to secure certain expurgations: e. g. the story of St. James having traveled through Spain; the mistaken identity of St. Denis the Areopagite, Bishop of Athens, with St. Denis, Bishop of Paris; also statements drawn from the False Decretals, the apocryphal Acts of St. Thomas, St. Donatus, and St. Catharine.

The scheme of Benedict XVI. comprised the removal of forty questionable narrations of the saints still extant in the present Breviary, among which come the doubtful identity of St. Mary Magdalen with the sister of Martha and with the sinful woman, and the story that St. Lazarus was a bishop. There were other changes proposed; but to enumerate them would only weary the reader with a list of incidents, most of which he has probably never heard of. The idea that the Emperor Constantine was baptized by Pope Sylvester, and the Donation of Constantine, need only be mentioned in passing.

II. Besides this accumulation of matter for correction, our account would be incomplete without adding certain questions which have come to the fore in more recent times, thanks to the growth of historic studies among Catholic scholars. Of these we enumerate a few—those which have been the subject of recent literature and controversy, and which have therefore become familiar to reading Catholics. We may say once for all that we take no sides on these matters, confining ourselves to stating the controversy as it exists, in order to show the kind of questions the Liturgical Commission may be called on to discuss.

Readers of the *Month* will be familiar with Father Thurston's articles on the Rosary. That writer considers that historic evidence disposes of an old and venerable tradition, to the effect that the Rosary as we use it was instituted by St. Dominic under the influence of a definite revelation from Our Lady. With this view we gather that some Dominican Fathers agree, and the negative thesis was recently maintained at Munich; but the idea has been strongly opposed by others, who are not at all satisfied with the proof. The acceptance of the destructive view would involve an expunction in the lessons of the feast of the Holy Rosary. (Dom. 1 Oct.) In any case the merits of the question would have to be discussed.

The ancient legend of St. Lazarus and of Martha and Mary at Marseilles formed the subject of a learned investigation by the eminent Catholic historian Duchesne. His conclusions were un-

favorable to the authenticity of the whole story. As far as we remember without references, the legend—of which we suppose comparatively few Catholics have ever heard—seems to have arisen from some romancing based on the mistaken identity of a genuine St. Lazarus of a later century with the St. Lazarus of the New Testament. These critical results, which seem to have gained wide acceptance among Catholic scholars will, we presume, be put forward by their author—who is one of the most prominent members of the Liturgical Commission appointed by the Pope himself—and will be thoroughly discussed in view of making an expunction from the Breviary lessons of June 29th.

Then there is the case of the Holy House at Loreto, the authenticity of which has been seriously attacked; and whatever may be the truth of the matter, it is a question which must be faced. Many Catholics may have been startled to learn recently that among the theses defended by a Minorite Father for his doctor's degree at the University of Munich, one occurred to the effect that "It can be proved clearly from the bulls of the Popes that the translation of the House of Loreto is not a historic fact."

Now it is sincerely to be hoped that so beautiful a story as that of Loreto may not come to be discredited by investigation. Its authenticity has, of course, always been denied by those who reject all post-Apostolic miracles. But no Catholic has ever attacked the tradition merely on the ground that such a miracle is impossible or even unlikely. As far as the story has been doubted, it has always been on the scientific ground of historic evidence. The arguments that have been issued against it were reviewed last year in THE REVIEW.

All these instances have been familiar to Catholic students long ago; and if the faithful in general have remained ignorant of them, this is not due to any falsity in the position of the clergy, but simply to the fact that they do not form any part of the Church's teaching, and therefore are left to their own fate—to be heard of or not heard of as the case may be. And if any Catholic feels surprised to find any of his cherished ideas rudely shaken, let him remember that it was not from the teaching authority of the Catholic Church that he first derived this belief, but because such a story happened to be current among Catholics, and found in unofficial devotional books. Let him remember also that the stability of the Church's authority would not suffer, even if every page of—say Butler's Lives of the Saints contained a historic blunder—which, needless to add, is not the case.

[*To be concluded.*]

MINOR TOPICS.

Moral Aspect of "Get-rich-quick" Swindles.

The legislative investigation into the "get-rick-quick" concerns was none the less advisable and salutary because there is little room for sympathy for those who were duped. Really, very few of the people who invest in enterprises that promise a return of from 5 to 10 per cent. a week are dupes. Most of them take, knowingly, the risk of being the lucky one who will benefit by the misfortune of some one else. This is true more particularly of such concerns as turf investment companies, where the transactions are founded on betting, than in the case of "home" companies, in which a catching phrase appeals to the best impulses of persons of moderate means.

There have been so many exposures of all such alluring devices that, as a rule, the people who go into them know they are taking a "long chance," and usually hope that they will "get ahead of the game" before the crash comes. This was illustrated in the case of the St. Louis turf companies. The very day that it was proposed in the Missouri legislature to investigate their methods of doing business, there began a "run" of investors to withdraw their money. The "victims" felt instinctively that the transactions could not stand the light of day, and it is worthy of note that the companies went to the wall before any definite step of investigation was taken. Their collapse from the very height of their apparent prosperity was brought about by the fear of publicity on the part of the "dupes."

But the fact that there is this prevalent cupidity—the gambler's desire to get something for nothing—furnishes all the more reason for exercising a jealous watchfulness over the various schemes promoted. It is just as essential to guard against an immoral tendency among the people as it is to protect innocent investors from loss.

Pratt and the Carlisle Indian School.

Colonel Pratt is no longer head of the Carlisle Indian School. The cause of true Indian education and civilization will not, the *Sacred Heart Review* is safe in saying, suffer much from his retirement. As the chief of this establishment he posed for years as the great and only Indian civilizer and educator, but, as the Washington correspondent of the New York *Evening Post* expresses it, "no two things are more dissimilar than the Pratt of real life and the imaginary Pratt built up in the minds of the multitude who neither know him, nor have made any study of comparative Indian education." In common with other Catholic papers, the *Sacred Heart Review* has been obliged, more than once, to rebuke the bigoted, anti-Catholic spirit of Pratt as displayed in the pages of the *Red Man*—a sheet published at the Carlisle School. The Colonel did not like criticism, particularly when it came from a Catholic source, and so he was extremely annoyed. The correspondent whom we quote above explains that this is a peculiarity of Pratt's. He says:—

"The trouble with the retiring principal of Carlisle School is

that his self-consciousness made him purblind. He could never distinguish between candid friends and back-biting enemies, and has often fought the former more bitterly than the latter."

Of late the Colonel has mellowed out, somewhat. The *Red Man* has been comparatively inoffensive, and we are informed that through the influence of the Rev. Father Ganss, Colonel Pratt recently formulated rules governing the giving of religious instruction at Carlisle which are quite fair to all creeds, Catholicism included.—*Sacred Heart Review* (No. 9).

The Polite "Dago."

The *Pittsburg Despatch* relates an interesting incident, the scene of which was a crowded street-car, and the principals: a society woman, who regarded with disdain all foreigners, and an Italian workman, who, despite his rough clothes and unkempt appearance, exhibited a true spirit of chivalry, which showed he had a large heart. The dame, gorgeously attired, sat directly underneath the hole in the roof of the car, which is used as an exit for the stove-pipe. She was talking to a companion as fashionably dressed as herself. The Italian held his dinner pail in one hand, while he grasped a strap with the other. The strap hung just above where the society lady was sitting.

A heavy rain commenced soon after the car left its terminal, and the windows were all closed. The people crowded in from the platforms, filling the car to its limit. When the conductor began to collect fares, the society woman asked him to move the Italian from her neighborhood. The conductor requested him, rather roughly, to "move up."

"Me no wanta move," he said: "spoila de nicea lada's hat." The rain was coming through the hole in the roof, and the hand of the Italian was preventing the water from dripping on the expensive piece of headgear. The woman who had wanted him moved, was profound in her apologies and offered the man a piece of money for his service, but he would not accept it.

Our Colleges and the Classics.

The N. Y. *Evening Post* thinks that "if a few of our American colleges would stand firm upon the traditional course in Greek, Latin, mathematics, and philosophy, teaching each student the elements of one natural science and of two at least of the modern languages," what might seem a wholly reactionary experiment would be fully justified by its practical results. Because "it seems best for the average American student to browse at random through an elective schedule, it by no means follows that it is not good for *some* American students to follow an austerer way. And this is better done in a college where the *genius loci* is steadfastly favorable, than attempted amid the confusion of tongues of a modern university." The small colleges should look well to it before they sacrifice the strength of their traditional curricula and engage in the hopeless competition with the "American plan" menu now offered by the "universities." For

our Catholic colleges, fortunately, there is no need of such advice. They stick to the classics and keep up the old Catholic tradition.

The "Mysteries" of Clairvoyance.

A highly esteemed readers writes us: "I may be able to throw some light upon the mystery connected with the performance of Anna Eva Fay. Shortly after her appearance in St. Louis, when every person was talking of her wonderful powers, the lessee of the theatre in which she appeared explained to me the manner in which a diamond brooch or some piece of valuable jewelry lost by a prominent St. Louis lady had been located. She was present at the performance, and missing the jewelry mentioned, reported it at the box office. The lost article had already been found and returned to the box office. The lady was told to ask Anna Eva Fay the following evening, where the lost article might be found. Upon enquiry she was told that the article could be found at the Planters' Hotel or some other place where it had been deposited by the lessee of the theatre, who in the mean time had notified Miss Fay. The mystery does not seem to be so much of a mystery now."

The Danger of Hypnotism.

In the British *Contemporary Review* (Oct.) F. W. Edridge-Green and E. G. P. Bousfield write on "The Abuse and Control of Hypnotism." They demand that the practice of hypnotism should be restricted, like that of vivisection, to qualified persons, in whose hands it may be used for the good of humanity, and not for mischievous objects. At all events, persons who desire to practice hypnotism should be required to take out a license. The writers discuss the assertions made by the present advertisers of hypnotic cures, and state certain guiding facts. Hypnotism, they declare, is bound to prove more or less deleterious. It is possible to hypnotize a person gradually without his realizing the fact. It is not true to say that any one who is hypnotized has done more himself to induce the condition than the operator has done.

The Life of Joseph Salzmann, D. D., by V. Rev. Joseph Rainer, Rector of the Seminary of St. Francis de Sales, has been translated from the German by Rev. Joseph Berg, Pofessor in the same Seminary. This translation is ready for the printer and will be published as soon as a sufficient number of subscribers is obtained to defray the expense of publishing. Dr. Salzmann was one of the pioneer priests of the Northwest; he founded the St. Francis Seminary, (which will celebrate its golden jubilee in 1906,) the Normal School of the Holy Family, and Pio Nono College. His name is inseparably linked with the early history of the Church in the Northwest and certainly deserves to be perpetuated both for the historical interest that attaches to his life and deeds and for the noble ideal that his career affords of unselfish and strenuous activity for the Catholic cause. This translation

will fill a gap in Catholic historical literature. The original life in German by Fr. Rainer, is considered a model biography, and those that have read the translation praise it highly.

The subscription price of the translation is one dollar; no payment required until the book is received. The book will be ready within two or three months, if the number of subscribers will warrant the expense of publishing. We hope this notice will bring Fr. Berg a number of subscriptions.

In his recently published two-volume 'Memories of a Hundred Years,' Dr. Edward Everett Hale mentions a well-known French physicist—so well known that he is not named—who remembered seeing the nurse raise the curtain of his room when he was six hours old. But Dr. Hale's own memory goes farther back. It is only through excess of modesty that he calls his book 'Memories of a Hundred Years.' A century does not exhaust their scope. His explanation of his title is that he remembers people who remembered the beginnings of the nineteenth century. He remembers some whose memories go back a good deal farther, and he remembers books that take him back another stretch of quite indefinite extent. Here is a device the working of which has no assignable limit, and it would not be strange if some ingenious writer should better Dr. Hale's instruction and publish his 'Memories of a Thousand Years.'

The *Catholic World* Magazine (No. 454), in advertising Rev. G. M. Searle's 'Plain Facts for Fair Minds' (indisputably a good book) addresses this enquiry to its clerical readers:

"Did you ever think of spending some of the church funds for the distribution of Catholic literature? You spend a couple of hundred dollars for Candelabra or Stations of the Cross, or on a new pulpit. Why not put a good book into the hands of every parishioner?"

"I am ready to do this," writes a reverend friend, "but have I the right to use *church funds* in this way?"

Not, it would seem to us, without the permission of the Bishop and the consent of the congregation.

The *American Ecclesiastical Review* has at last condescended to admit to its pages an article in defence of the Philippine friars. Hitherto, the only time it spoke on the matter, it condemned those who had presumed to doubt the guilt of the persecuted padres.

The Rev. J. A. Prevost, of Fall River, Mass., is planning to settle a number of French-Canadian Catholics from the factory towns of New England on farm lands in South Carolina. The daily newspaper organs of our French-Canadian brethren in Fall River, Lowell, Worcester, etc., are slow to approve the scheme. They seem to think that the agricultural districts of the Province of Quebec offer a far more suitable and promising field for

such colonization than our own Southern States, especially since that part of the great Northern Dominion is clearly the providential home of the French-Canadian race. We are inclined to share this opinion.

A good many years ago, if a man gave a girl "the shake," she pined, accumulated a lot of hectic flushes, grew frail, and finally faded away, to reappear later in poetry as standing at heaven's gate. At Paterson, N. J., the other night, the groom didn't show up for the wedding. Instead of fainting away, the bride-to-be fixed up a dummy of a man with straw and old pants, put it at the head of the table and proved a gay hostess. Isn't the change a relief? And, to forestall any suffragist about to make the remark, isn't the straw in old pants about as good a man as most girls get?

In *Razón y Fe* for January P. Villada gives the *résumé* of a book recently published by the Bishop of Adrianople on the teachings of the Church with regard to Liberalism,—defining what Liberalism means, showing what are its principal errors, and presenting its absolute and irrevocable condemnation "in various documents of infallible authority, among which must be mentioned the Syllabus."

It appears from a document found at Santa Fe and transcribed for the *Historical Researches* (No. 1) by Rev. P. Zephyrin, O. F. M., the well-known author of several historical works, that the Franciscan Fathers had a school at Santa Fe, New Mexico, as early as 1717.

Harvard College, which now fills so large a space in the public eye, had not yet been founded when René de Rohaut, a Jesuit priest, commenced the erection of a college in Quebec.—*American Catholic Historical Researches*, (No. 1.)

Apropos of Rev. M. F. Foley's fulsome panegyric on the late Father Magnien, S. S., in the March *Catholic World*,—won't some one now please give us "the true Father Magnien"?

The modern novel is bounded on the east by blood, on the west by thunder, on the north by gossip, on the south by inanities, and is surrounded by advertisements.

The supreme test of greatness is to be able to get the platitudes one utters, printed on the front page of the daily newspapers under scare heads.

Be cheerful in your afflictions, and all the credit you get is that you are too stony-hearted to care.